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Saturday, March 29, 1969  
Barn  
Lunch  
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Sunday, March 30, 1969  
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Lunch

Saturday Lunch

Mr. Nyland: It's running. Yea? Is it? Can I actually talk?

I hope that this first visit from California will be followed by several others from different people over the next six months or so when travelling is more or less right, and that people learn to change, every once in a while, their ordinary existence. Because I think that's a trip will do for us, and there should be much more interchange between the different people in different places.

When last night I played a little bit of that Wisconsin tape, I have such a feeling that those people should not be left alone. That is, several of us who, either by vacations or by the possibility of being free for some time, should actually take the trouble of stopping over here and there and learning, or finding out, what other people are doing. Because it will stimulate you. We have to be very careful that we, even here in New York, don't become too provincial. Because that is not right for us. It is quite definite that we don't know all the things that go on, and I think we have neglected Boston, and it is quite wrong. Boston has made much more effort to come here than we have gone to Boston. And it doesn't mean as a whole, big Group going and so forth, but every once in a while if you could have spared the time, it would have been extremely useful for some of us to go up there.

There is still a possibility next week I will be in Boston, and then there will be two weeks later another one. And I would suggest that anyone who really feels that they could spare one

day and come back maybe the next, or drive back late in the evening, should go there on a Tuesday or perhaps the Wednesday—whichever way you want to prefer it... Because I have, as you know, three Groups—Monday, Tuesday, and Wednesday—and I come back again on Thursday; that there is an opportunity for you to meet them, to talk with them and for them to talk with you, and not only at the place where the Barn is. That is still *our* park, and they have to go and play in someone else's field.

For instance, I think about Eric going back again, now, to Ohio. Is it on the way for us to, when we leave Pittsburgh to go through the southern part of Ohio ... and we have to go West anyhow before we come down to Arkansas and Osceola and Memphis. It is a consideration, I think, we should try to keep in mind. Colorado: What will we do with some people who are there. St. Louis: What are we going to do with them. What is there for us to do in Dallas. As a whole, how much do you feel for that kind of a cooperation or exchange of ideas. Or, has it any particular place in you. When I say 'provincial,' I mean that you become an ingrown toenail; and it is just, then, New York ... and *that's* New York. And true—your relation to Work is not changed by having to communicate with people in other parts of the world—but there is also something that you have to offset, and some of you I am quite sure don't realize that.

Gurdjieff has mentioned every once in a while in a derogatory sense ... and it is exactly that kind of superficiality; that something has to be done against it, and not just staying within our own little ivory tower and saying, "Well, we know because we have the wisdom and therefore it doesn't make any difference what other people are saying about him or about the ideas." It makes a tremendous amount of difference. Because they in their superficiality ... and without mentioning too many names, if I say Alex Horn you know well enough what the damage has been already that such a man has done. And even superficiality of people who just hear a little bit about Gurdjieff, and then consider it something exactly like anything else; and it's put on the shelf next to Zen and next to Meher Baba and next to so-and-so, where what Gurdjieff has to say is something so entirely different that the only way by which it can be communicated is when you go around and talk to people, and you will see then how much damage there is done.

Box County Seminar. Again, there are several 'seminars' so-called. Esalen started it on the West Coast; and there are at least another twenty more or less associated with each other, in which the Gestalt theory and all the different things that are psychological—or perhaps even philosophical with little value—are discussed. And then the people come and pay their money

and then they know; and that is their education, and for me it is very much like a little bit of a ladies' aide society of the church—and they read a little book and they talk about it and they have something and they have a good time and all the rest—and nothing ever happens in their lives. Seminar House in Box County asked me again to talk. They set, as a date, May when I won't be here, but it still is a question: What will I actually do. To some extent, do I belong among that kind of a group? I remember, several years ago the same kind of an offer was made from Montreal, and I refused it. Box County asked it again last year and I refused it, and I have an inclination of again refusing it. I don't think I belong there.

And it is not that it wouldn't be a good chance to mention Gurdjieff in a certain sense and perhaps from that standpoint it could have a good effect, but it is not the place to talk about Gurdjieff. When it is equalized to a variety of other so-called 'semi-religions' or a little bit of psychiatry and psychology mixed together and then when it is put in the 'same breath,' as it were, Gurdjieff is done damage to, and this is what I want to avoid.

So the stronger we could become, you might say, as having little 'strings' attached to different places where you know that there is some kind of an interest ... and again I encourage you to write to people about your Work in a very simple way. And you can start with your fathers and mothers and the uncles and whoever it is, we have to talk about Work ... otherwise it's going to be covered up by too many currents that at the present time are simply sold as having value, and they are substitutes—real *Ersatz*—and it is something that when you see it, it really breaks your heart.

Because it is not right that Gurdjieff is placed in the same kind of a category simply because of the ignorance of a lot of people, and we can do something about that kind of ignorance. And it is not so much that you ought to know what to say and that everything you are saying is absolutely a hundred percent correct. I have mentioned this several times: It depends on your sincerity, and if there is in your own life something that belongs to you in which Work has a place and that you consider Work on yourself important as a need or as food for you, that then from that standpoint you can be sincere, and you can say certain things in a certain way without actually touching a description of the ABC and going into all kinds of theory ... theoretical explanations. All that is *not* necessary when you want to say there is something very lovely, there is actually something that could be useful to you at the present time when the conditions of the Earth are not very favorable. And that perhaps you may be identified too much

with whatever there is as a prophesy of Cayce and the destruction and earthquakes and cataclysms—all of that can be counteracted by giving a person something. Very much like little biblical societies go around, you know; and they talk and they are of good use to a lot of people; perhaps you might say at a little ‘lower’ intellectual level, but nevertheless it has a meaning for them because it gives them the foothold in their life, and they are not so easily swayed from the left to the right. It is like a rudder. Gurdjieff and the ideas—Objectivity, the possibility of Work on yourself—can actually be a guiding post; or something that will lead you, or that will give to some people the possibility of an ideal towards which they could strive, or at least they could become acquainted with.

I don’t think that we consider it enough. And I mention it, now—in this small kind of a group—because when you come on Saturday it for me has a little different value than Sunday. Sunday we are already quite large and we lose ourselves in quantity. On Saturday there is still a chance of being a large family; and if on the basis of that family relationship you could really see that there is a place ... and that also on these kind of questions you can have a little talk.

Any suggestions for Neal with his book ... bookstore? What kind of books. How many has he got. Can we help. I told you two weeks ago, it is a little task. Not only your own little Work—that will take care of itself because most of us are sufficiently selfish about that—but really a little bit more of a comradeship, of something that you feel for each other and belong ... you belong together.

When I came back from the West Coast I gave you a little impression of what I felt, and I said there is a difference there on the West Coast among the people. And I constantly am confirmed in that, and also for that reason I’d be very glad to go back to the Land. Because there is some kind of an enthusiasm which we do not always have here for the Barn ... and we have here with this Barn much more than what they have at the present time with the Land, but they have something that is really that kind of enthusiasm. When they go and they work in the rain Saturday and Sunday, it of course it is not easy. But that what keeps them going is having an aim for themselves and their Group, and it starts to establish among them a certain coherence which, I would almost say, physical work is the only way by which it can be done.

We will do it in Boston also—again and again. Movements of course, but they are a very special part of that kind of a coherence. That what *must* take place more is and more is this feeling for each other when we’re here on a Saturday, and you come and work together. You’re

not apart. You're not alone. We are all together. Either we swim together or we sink individually.

I wished you could see that the growth of that what is Work and spreading itself—perhaps a little thinly here and there, but at least in principle correct—what it could do for each person. Imagine you go to some city and you find a group of Gurdjieff there; you would be surprised, and I am quite certain that in the next two or three years such a thing actually can happen. And, we have to Work. We cannot spare ourselves. We cannot be lazy. We have to have an aim also of that kind, and in following that kind of aim you will profit with you own growth. What is required. Try to find out for yourself. What is required in that kind of attitude, of wanting to do that: Your sincerity, your integrity, your honesty, your actual dependability; to be able to be counted on and to be there at the time where needed, and to be able to do away with your selfishness when something else is at stake that is of more value. Those are the requirements; and to what extent you can live up to it, it depends on your own Conscience what it will allow and what it will not allow. If you want to grow up to be a Man, you have to remember those small ... particularly small things in ordinary life, but *tremendous* when you look at your inner, inner life.

Again and again the question is: Wake Up to your inner life, to your state, what you are inside. That is what counts. God doesn't care about the appearance of you. He does care about how you maintain your life, if it is sacred for you and if you want to keep it unspoiled and pure.

Have a good afternoon—all of us.

#### Sunday Lunch

Mr. Nyland: Eunice.

Eunice: Yes.

Mr. Nyland: Where are you? Gradually I think we could have coffee.

Eunice: Do you mean now?

Mr. Nyland: Huh?

Eunice: Do you mean now?

Mr. Nyland: Not yet. I said 'gradually.' But what I'm interested in: No one did any work in the kitchen—except the cooking? Were you working here, Robert?

Robert: Were there other people?

Mr. Nyland: Yea.

Robert: Maybe one or two, but not me.

Mr. Nyland: Yah. Were there many people in the kitchen, this morning, who didn't have any business here?

Eunice: No.

Mr. Nyland: It was quiet?

Eunice: Yes.

Mr. Nyland: And people minded their own business?

Eunice: Yes.

Mr. Nyland: And not too much talk?

Eunice: I didn't hear anything. [laughter]

Mr. Nyland: Well, of course that may be so—that you didn't hear it.

It's not that I want to have anyone spy; only, we talked about it last week and it is a question *always* to mind your own business unless there is some definite reason why you should communicate. Because the problem with Work is always the application in daily life; and although we may talk in general every once in a while about "When do I wish to Work" and out of a certain state in which I realize that Work is a necessity or that it becomes gradually a part of my life, that is still to some extent a description of how a person should try to develop himself, and it depends, then, on his seriousness how often he will think about Work and then, if he can, make a Work attempt.

If you want to analyze that particular step, I have an idea that ... I am in the midst of ordinary life and then some thought strikes me about Work, and then I want immediately, if I possibly could, to become Conscious in order to solve the problems of ordinary life. And, one is perfectly entitled to wish that. Because if Work can have a meeting ... uh, a meaning for one, it must of course refer to the two possibilities: One which is more potential than the other and one which has to do with the development of Man as he should become for the possibility of his own evolution, and the other is to become a Man on Earth more complete; so that if he is as Man on Earth more complete—that is, having a Conscience and a Consciousness—that then he will meet conditions as they are presented to him, and which he must experience in a much better way and he will know, then, what to do.

So the question of trying to find out what is this Work on oneself when I now wish to have the benefits of what already has been put in me and to what extent can I now use it, I say the

question is very legitimate. The only reason why you usually don't get anything is because immediately you want to utilize Work for the purpose of helping you in a condition of ordinary life, and that is not Work; rather, the results of Work could be useful to you when you are confronted in ordinary life with certain questions, and that the purpose of Work is to find something that could become useful in such conditions. So whenever you want to talk about the application of Work in daily life, you first have to talk about the acquisition of an 'I'. If you leave that out you make, as it were, a 'shortcut' and you're not entitled at all; because you dilute your efforts to wish to be Awake and Conscious, and you substitute in it a wish to do away with whatever condition you happen to be in, or to have a certain amount of wisdom so that you can meet such conditions and cope with them.

As soon as you have one condition and another in your life which meet ... that the two as forces will meet each other; that you are under the influence of one and the other and that one force is a little stronger than the other, the result is always that that what is the strongest wins out. And that is, the result in ordinary life whenever we are confronted with the possibility of going one way or another and you have to make a selection, that what is the heaviest weighs the heaviest, and that is how you go. That is, when you face in ordinary life a certain condition and you have to overcome it or solve it; you start to think about it, you consider it one way or the other and finally you come to a conclusion, and it doesn't make any difference what particular experience you want to describe—in relation to other people on the spot, or in relation to thought and feeling processes which take place—when you start to contemplate what is the next thing to do.

This, I say, is the law of ordinary life, of that kind of positivity and negativity: When that what is positive is stronger, then that what is the result is the balance between the two by deducting the negativity from the positivity, and there you are left with something that gives you a direction. Whenever that happens, I fall back in ordinary life ... when I, now, wish to apply that same kind of reasoning to the effect that I would like to Wake Up; and when I want to Wake Up for the purpose of settling the problems of ordinary life, I have to attack that problem in an indirect way. I cannot confront my problems with that what is my good wish, because it doesn't lead to anything else but, as I say, a difference and a certain balance between two forces only. The introduction of the third force is my wish to Wake Up, the wish to make an 'I', the wish to have an independent faculty functioning in an Objective sense; and that my wish for that, for the

existence of that as a neutralizer will allow, when the neutralizer could start to function, the two other forces—the positive and the negative—to approach each other as closely as they can be without touching. Because I remain inbetween the two and I am constantly, then, the converting station of one influence and another; and the resultant is noticeable in what I am inbetween, and the neutralizing force is *always* the force that continues in life to reach a certain kind of a level, either higher or lower.

So therefore I say it is an ‘indirect’ influence—what is needed in ordinary life in order to meet conditions; and then, at the same time try to introduce the results of Work on yourself is that at that time if there is an ‘I’ or something that can function neutrally, independently of whatever conditions you happen to live in, then that is what should function. So the answer is simply: Do the conditions in which I happen to live allow, at that moment, to Wake Up. And when you’re involved in ordinary conditions and there is no desire or energy to Wake Up, you have to accept your condition as you are and then hoping that, because of previous experiences something of the ‘I’ is already there; and you’re wish is—at that moment when you cannot actively so-called ‘Work’ on yourself—to hope that that what is there, perhaps very small, could start to function.

You see, the question is very often that in this kind of a confrontation of ordinary life in which you would like to have the results of your Work already be apparent, your attitude is as if you ask God to help you and as if, then, the questions of your ordinary life are *not* to be solved by you. It is as if you ask the ‘I’ to tell you what is the ‘I’s’ Will, and your own is pushed in the background until the ‘I’ can sufficiently affect your condition to help you solve your problem. This is where we make a mistake, very often, of thinking that I already have enough of an ‘I’ to assist me in ordinary conditions of life. Ordinary conditions of life simply continue to exist; and at times when there is a wish that ‘I’ can be there—either formed previously or that what I at that moment can make by Waking Up—all of that will then help me to give in my mind a form of insight which is the beginning of Consciousness, and in my heart a form of energy which will enable me to carry out whatever the dictates are of ‘I’ telling me what I should do.

I am, in such conditions, confronted immediately with the whole force of my ordinary life and all the associations that are connected with it ... and the thoughts and the memories and everything that has been built up, including that what I at that moment represent in such a condition. And this is, of course, my identification with the condition in which I happen to live



at that time, and I have to have a very strong desire on the part of 'I' wishing to exist—and I myself allowing 'I' to exist—even to have a semblance of an effect. It will take a long time before that actually can take place—that one at any one time having the thought of Work there is 'I', present to you—and it is a little silly to think that simply the 'presence' of yourself to that what you are is already, as a word sufficient to create for you an actual condition of that kind of a neutralizing force. It doesn't exist. All it is is a little bit of a thought and it happens to be on the surface, and it cannot have any effect at all.

Every once in a while when you happen to think about Work, you have to ask yourself: "What is at this moment my 'I', and what is it worth." How big is it, how substantial, how forceful. What is it that I can now rely on as my 'I'. Not my ordinary lovely thoughts and feelings. What is there that is not originally my own, but I've made my own because I have Worked for it. And when you ask these kind of questions and you come to the realization that many times there is nothing ... there's just a little bit of a word that happens to be based on a memory perhaps at times when you made an attempt to Wake Up, and that constantly this desire to Wake Up first.

So that you are not interested even in the removing ... or having light so that, uh, shine on the condition in which you happen to be, your aim at such a time is to be Awake. If you possibly can, remain Awake and *then* you will be able to see what has to be done under any condition in ordinary life, and that what is not right will disappear in the presence of something that is of a higher quality. When snow disappears in front of the Sun, it is simply because the Sun is there. When I have salt and I put it in water it *must* dissolve, because the conditions are such that salt cannot exist in the presence of water without being dissolved. This is the requirement that I know: If there is 'I', I can rely on 'I'. If I pray to God, I can rely on God—if God is there. And that is the important point in any kind of a consideration regarding the application of Work in daily life: *First* 'I' ... *first* God, and *then* see how you settle your problems. But of course we usually do it just the other way: We first want to settle the problem, and then think a little bit about God and thanking Him if it went the right way.

You go into these kind of things with only one eye open, and the rest of your eyes are blind to the conditions in which you live. The question came up as a little consideration of something in order to illustrate, where is the place of Work in life; and although we know and theoretically would wish that there *is* a place and that you can call on it anytime that you want to, it still has to

go for a long time through 'I'; until 'I' becomes part of you; until 'I', under the influence of constant presence to yourself as a personality, starts to affect your personality in such a way that the rates of vibrations of all three centers are changed under the influence of this 'I' constantly being present. And that kind of permanency will make out of you as a person an Individual, and that will be a perfect Man, harmonious in all three centers. This is what your lifetime is for. This is what you hope to accomplish, at least a little bit, when you are living now and hope not to die too soon. That is your karma over the ages: That your life is still identified with your name. As I said the other day, it will be identified with your number; in time; until you can change the number 7 into number 3.

I wanted to say this because right here, in this afternoon and when you work and when you are physically engaged in shoveling and whatever you are doing, there are the opportunities for you to see to what extent can your 'I' be present in your physical activity. And when you are caught in that what you are doing because you remain identified, maybe there is a moment in which the thought comes to you "Why don't I Wake Up."

And then you *have to stop everything(!)* in order to Wake Up. There has to be a balance between the energies which are used for ordinary life and the energy which is available for the maintenance, or even the creation, of 'I'. When there is no balance between the two, one is simply pushed away. If you can reduce your activity to a minimum, maybe you have a chance that some of the energy can go into maintaining an 'I'. But that is the balance you have to find within yourself; and with most cases instead of speeding up a process you lose yourself completely, that what you should do is to go very slow; and at that time you can come to yourself, something can then be present; something that is interested in seeing you work ... and something that is not affected by the noise that you usually make while you work, or by the identification which usually is surrounding you as an atmosphere.

'I' will not appear and 'I' will not stay, but it only will come when there is that balance of a little bit of energy that will go for the maintenance of ordinary life. Because 'I' when it functions, will allow your personality to have that energy all your own ... to maintain your ordinary functions which are necessary for the maintenance of your life, so that 'I' can have a means of using you for the purpose of the growth of 'I'. 'I' has that responsibility to grow, you have the responsibility of creating it ... that you create conditions for the growth of 'I'; and then 'I' is on the road of growing it has for itself the responsibility to create such conditions

conducive to the formation of 'I' to become full-grown, then you have nothing to do with that, all you have to do is to maintain it and God will take care of that. Sometimes one says one is led 'in God's hands,' and sometimes it is that God takes you by the hand in order to allow the 'I' to grow so that you will receive wisdom for your own life.

You see, there are things that you have to consider once in a while, and again today I want to say something about birthdays. Because it is John's birthday, and it's important for him. Because there are certain things that gradually take place in a Man ... gradually a realization of what they are, and then begins a certain fight against tendencies which they know are not right and for which perhaps they will take the responsibility. Because it was not their responsibility in acquiring them—they just happen to be, and automatically and mechanically being laid on one—all of a sudden one finds oneself with a tremendous burden; and the way I would like to look at my life, then, is simply to start blaming all kind of conditions that have made me what I am. And for the time being I simply say, "All right, maybe it was the condition, maybe it was how I happen to be brought up, maybe it was the association with other people which produced me, but nevertheless I am now what I am and I see it." And there are certain tendencies then that are inherent in a mechanical form in which one always have lived and one has never wanted to do anything about it, many times one simply assumes that they can be accepted by the rest of the people on Earth—or that they are, after all, not so bad—and that they become a little monotonous for oneself, and after some time one closes one's eyes to it and simply continues to live in a certain form of unconscious sleep.

When one starts to Wake Up, it's sometimes quite terrible what one sees. And although theoretically one can say that whatever you see you will have energy for ... in order to meet it, sometimes the energy that is necessary for that is a little too late. And you go through a period when you see certain things as if you are amid stream and you have lost one shore and you don't see it anymore and you're not as yet at the next one; and still you have to continue to swim ... and the current takes you along and you don't want it, and you try to swim upstream and you cannot do it and it's too much force.

Have you ever thought of water where it hits a rock in a brook, what happens to the particles. Do you think that water as little particles like it—to be bumped against a rock? And do you think that the foam that is produced every once in a while is a sign of rage on the part of the water; that it was thwarted in its current, and that the rock happened to be in the way and it

objected to it so it foams at the mouth. This is the condition I mean: I object every once in a while to certain things going in a certain way which I in my wisdom believe should have gone differently, and it is so difficult not to foam at the mouth and get angry because I want it in a certain way and I wish to create my world.

When I know that that is the problem, then I want to be very careful—what do I want in my world—and then when I Work I discover that certain things do *not* belong and that other things *must* belong. So there is a double striving: To undo that what has been put on me without my wish; and to put in their place that what I wish which I, then, in accordance with the wisdom of my Objectivity I know must belong to me. At least for the time being I say that will become my part because I wish it to help me; that what is mechanical will not help me, it binds me, that what I can create can help me because it is with the aim for helping me that it is created.

Certain things for John in his life, about which he knows and about which I know a little and which I, at the present time give as a task for six months; not for a year; so that each month a certain tendency—which remains a secret, than only what he knows and what perhaps I happen to know—that it is for him as a task on his birthday, each month for six months to fight, to overcome, to understand why it happened and to wish to become that what he knows he should be. For the sake of his own growth and for the sake of his development, for the sake of his Soul to build and to have a constant desire during that month to remember a certain tendency which he can select; that he can say: “This is my particular fate for this month. I will take this burden for this month as a birthday present in the new year which for me still spells of phenomena of the Law of Seven, and I wish now to introduce into that a neutralizing force as becoming the representation of that where I wish to go, in that direction towards a further understanding of Infinity.”

So, John, I hope that the first six months will be the right kind of a six months to base another six months on; so that then on that kind of a foundation the last six months can be your earnings of that which you have sown in the first six, so that the totality of the year will be of benefit for you.

We all drink to John.

End of tape